

year 990, after the death of SEN-BUE-MYA SHEEN, the chief of *Moung-nam*, rebelled in *Zimmay* and shook off the Peguan authority; and in 992, THA-DAN-DAMA-YAZA, the grandson of SEN-BUE-MYA-SHEEN retook it. 1125, *Tso-oung* recovered its independence, which it enjoyed only a short time, when it was taken by SEN-BUE-SHEEN, king of *Ava*, son of the great ALOMPRA. 1136, BENYA-SA-BAN, and KAWHEELA, the eldest brother of the present *Chow-tchee-weet* of *Labong*, who was *Myo-tsa* of *Lagon*, rose against THA-DAN-MENDEU, called by the Shans *Bogoung-bue*, (a white-headed chief.) The Governor of *Zimmay* under SEN-BUE-SHEEN again prevailed and transferred their allegiance to *Bankok*, to which they have continued subject ever since. KAWHEELA had six brothers, three others of whom have received from the king of *Bankok* the title of "Chow-tcha-Weet," or "Lord of Life," one of the many titles he himself enjoys, and the other three have been Chows Moungs of the other towns. The present Chow-tcha-Weet, who is now seventy-two years of age, is the youngest and last of the seven brothers. He has five children by his first chief wife, viz. the wife of CHOW HOUA of *Labong*; the wife of a chief who is at *Bankok*; CHOW RAJA BOOT, the eldest son; another daughter who is deranged, but quiet and inoffensive. CHOW HOUA of *Labong* will probably succeed to the *zazabolenoe*. He is certainly, from his intelligence and habits of application to business, incomparably best fitted to do so. But it is the opinion of the northern Tsoboas that the CHOW HOUA of *Zimmay*, who is even now little inclined to submit to the old Tsoboa's authority, will not quietly acquiesce, and that at the death of the present Tsoboa there will be some bloodshed in the country.

VIII.—*Suggestions on the Sites of Sangala and the Altars of Alexander; being an extract from Notes of a Journey from Lahore to Karichee, made in 1830. By C. MASSON.*

"At length after a long march we arrived at *Hurreepah*, having passed the whole road through close jungle. East of it was an abundance of luxuriant grass, where, with many others, I went to allow my nag to graze. On rejoining the party, I found it encamped in front of the village and an old ruinous castle attached to it. Behind us was a large circular mound or eminence, and to the west was an irregular rocky height crowned with remains of buildings, shewing fragments of walls, with niches in them. This elevation was undoubtedly a natural object; the former, being of simple earth, was probably artificial. On going to examine the remains we found two immense

circular stones with large perforations, which we were told were once worn round the ancles by a celebrated fakeer, who resided here, and who among other proofs of mortification and sanctity, accustomed himself to eat earth and other strange substances. Between our encampment and this natural height was a small space of jungle, in which are a few *pípal trees* in the last stage of existence. The old fort, an erection of other days, is built with burnt bricks; its walls and towers are very high, and its extent considerable, but time has made evident ravages in its defences: its bulwarks have in many places tumbled down, and it is no longer occupied. Surrounding the north-east angle of the fort, is a small swamp. We were cautioned by the inhabitants, that we should be much annoyed by a species of gnat, called *muckah*, which swarm by night in these jungles during the rainy months, but which we had not hitherto seen. To avoid these, we decamped towards evening, and fixed ourselves on the summit of the circular artificial mound before mentioned.

It was impossible to look upon the prospect of the fort and swamp before us, and beneath our feet, upon the ground on which we stood, without feeling the conviction that we were beholding the fort and lake of *Sangala*, and that we stood on the eminence protected by the triple lines of chariots, and defended by the *Kathæi*, before they allowed themselves to be shut up in their fortress.

The evidence of *ARRIAN* is very minute as to this place, and he furnishes excellent data which cannot be mistaken in their application. While *ALEXANDER* was proceeding to occupy the kingdom, abandoned by its monarch the second *PORUS*, he received intelligence that the *Kathæi*, the most warlike of the Indian nations in those parts, in confederacy with others, probably the *Malli* and *Oxydracæ*, had collected their forces, and resolved to oppose his progress, if toward them directed. As the occupation of an undefended country presented no field for achievement or glory, he dispatched *HEPHESTION* to effect its settlement, and marched direct against the *Kathæi*. At the period of receiving tidings of the hostile attitude of these Indians, *ALEXANDER* had crossed the *Acesines*, and was marching towards *Lahore*, if we credit the inference that this city represents the capital of the fugitive *PORUS*. He diverged to the south, and having crossed the *Hydraotes* or *Raví*, on the first day arrived at *Pimprama* (possibly *Pind Brahma*, Brahma's or the Brahman's village) at which he halted the second, and on the third reached *Sangala*, which *ARRIAN* describes as a city with a fort built of brick, at one extremity of which was a lake, not containing much water. He farther informs us that *ALEXANDER* found the *Kathæi* drawn up on the summit of an eminence

opposite their fort, which was not very high or difficult of access ; this they had fortified with a triple row of chariots and waggons, placing their tents in the middle. ALEXANDER successively stormed the barriers of wheeled carriages, and the Kathæi sought refuge within the walls of their fortress. Around this he then drew an intrenchment, except at the point where the lake intervened, the bank of which he secured by lines of waggons he had captured, and there stationed a strong division of troops under PTOLEMY to intercept the flight of the garrison, which he naturally concluded, when driven to extremity, would attempt to escape that way—the depth of water, in what ARRIAN calls a lake (or it may be his translator) being, as he himself assures us, inconsiderable. ALEXANDER having completed his line of circumvallation and other precautionary measures, advanced his engines to the assault of the walls. The terrified garrison, as anticipated, by night attempted to pass the lake ; their progress was intercepted, and they were driven back with immense slaughter. The operations of the siege continuing, the towers of the fort were overthrown by mines, and it was finally carried by assault.

In the present *Hurreepah* we are able to recognize every feature which ARRIAN so distinctly points out—the fort built of brick, the lake, or rather swamp of water, and the eminence or mound opposite the fort—this last is wonderfully convenient for the mode of defence the Kathæi adopted, from the gentle slope of its sides. Moreover, a trench still exists between the mound and the fort and parallel thereto, which may plausibly enough be ascribed to the line of circumvallation raised by the Macedonian engineers.

With respect to the present fort, however ancient it may be, it is not of course the identical one that was besieged by ALEXANDER, and which ARRIAN informs us was razed to the ground—but in all probability it occupies the precise site, and may be built with the materials of the one sacrificed to Grecian resentment.

It is necessary to state with regard to *Hurreepah*, that native tradition assigns to the spot the commencement of a large city, which extended as far as *Chichee Wutnee*, twelve coss southward—the period of its existence so remote, that it is not known whether the Hindu or Muhammedan religion was then professed—and that it was destroyed by an immediate visitation of Divine anger, excited by the crimes of the sovereign, who appropriated to himself the wives of his subjects. The eminence, so often noted, is covered with fragments of bricks and earthen-ware, as is the entire neighborhood of the place. Accident prevented me from observing if any remains of buildings were discernible in the next march we made to *Chichee*

Wutnee, as we travelled by night—but I conclude not, as nearly the whole road led through marshes.

The identification of *ARRIAN's Sangala* would not be merely curious as a point of illustrative geography, but of importance as directing us to the spot where *ALEXANDER's* operations ceased on the banks of the *Hyphasis*, and affording a better clue than we were hitherto acquainted with for the detection of the site of the famous altars erected by the illustrious Greek as lasting monuments of his progress and victories. Various have been the inferences drawn as to the position of these celebrated structures—but I hesitate not to suggest that they were erected on the banks of the modern *Gharra*, composed of the united streams of the *Beyah* and *Sutlej*, and at that point or nearly where a direct line drawn from *Hurreepah* would meet the river,—that is, (if there be faith in modern maps,) in that portion of it which divides the Sikh and Bhawelpur territories. *ARRIAN* describes *Sangala* as two marches from the *Hyphasis*, and *Hurreepah* is distant from the *Gharra* eighteen or twenty coss (27 or 30 miles). It is impossible not to admire the correctness of *ARRIAN* in his relation of *ALEXANDER's* progress in the *Panjáb*, and I feel confident, that had I been fortunate to have had him for a companion when a wanderer in that country, the vestiges of his altars, if any remain, might have been detected. *PLINY* and, I believe, *STRABO*, have placed them on the eastern bank of the *Hyphasis*: this, if correct, will not affect general circumstances of locality.

The ancient name *Sangala* appears a composition of *sang* and *killah**, or literally, the stone fort, and figuratively applied to any strong fort, owing to position, construction or otherwise, without reference to the materials of which it may be built. The modern name denotes in *Hindí*, the green town, and would seem to refer to the luxuriant pastures to be found east of it.

The learned *WILFORD* has accused *ARRIAN* of confounding *Sangala* with *Salgeda*, which he says still exists near *Calanore*, and agreeing minutely with the historian's description. *Sangala* he describes as situate in a forest, and sixty miles west by north of *Lahore*. *Hurreepah* is also situate in a forest, or intense jungle of small trees and bushes, but is south-west of *Lahore*, and at a somewhat greater distance than sixty miles. The fortress of *Sangala*, so particularly described by *ARRIAN*, must clearly by deduction have been south of *Lahore*, and, as it was only two marches from the *Hyphasis*, could never have been the *Sangala* of *WILFORD* to the north-west of *Lahore*.

* This derivation from Persian and Arabic is, we fear, hardly admissible.—ED.

This site deserves farther attention, as we find that *Sangala* was, subsequent to its destruction by ALEXANDER, re-edified under the name of *Euthydemia*, in honor of the father of the reviver—but who this reviver of *Sangala* may have been, whether DEMETRIUS, MENANDER, or APPOLLODOTUS, has not been determined by the few who have bestowed attention on this obscure but highly interesting portion of ancient history.

IX.—*Chinese Account of India. Translated from the Wän-hëen-t'hung-kaou, or "Deep Researches into Ancient Monuments ;" by Ma-twan-lin ; book 338, fol. 14.*

[The great interest which now prevails respecting the middle age of Indian history, persuades us to transfer to our pages the following article from the London Asiatic Journal for July, August, 1836. The author or translator's name is not given.—ED.]

Tëen-choo (or India) was known in the time of the latter Hans; the country was then called the kingdom of *Shin-too**.

Note of the Chinese Editor.

[Chang-këen, when first sent (B. C. 126) into Ta-hea (or Bactriana), saw stems of bamboos, as in the Shoo country (modern province of Szechuen). He inquired how they obtained these bamboos; some men of Ta-hea replied: "Our merchants procure them in the markets of the kingdom of Shin-too, which is Tëen-choo. Some call this kingdom Mokea-to†; others name it Po-lo-mun (country of the brahmans); it is situated to the south of the Tsung-ling‡ (or Blue Mountain-), distant some thousands of *le* to the south-east of the Yuë-che§ (Massagetæ, or Indo-Scythians).

This country is about 30,000 square *le* || in extent; it is divided internally into five Indias; the first is termed Middle or Central India; the second Eastern India; the third Southern India; the fourth Western India; and the fifth Northern India. Each of these divisions of the territory contains several thousands of *le*; and fortified cities, surrounded with walls, and towns of the second order, are placed a few hundred *le* apart.

Southern India is bounded by the Great Sea (the Gulf of Bengal); Northern India is situated opposite to the Snowy Mountains¶; on the

* In Sanscrit सिन्धु, *Sindhú*, Hindustan.

† मगध *Magadha*.

‡ A chain of mountains to the north of Cashmere, which separates Eastern Turkestan, or Little Bucharia, from Great Bucharia.

§ M. RE'MUSAT has given a translation of Ma-twan-lin's account of the Yuë-che in his *Nouv. Mélanges Asiat.* t. i. p. 220.

|| According to Dr. KELLY (*Oriental Metrol.*, p. 64), 200 *le* are equal to one degree of the meridian = 69.166 English miles; whence 30,000 *le* will give about 10,375 English miles.

¶ *Seug-shan*, an exact translation of the Sanscrit हिमालय *Himálaya*, 'abode of snow,' or rather हिमालयगिरि *Himálaygiri*, 'mountain whereon the snow rests.'

This division of India must include the modern Cashmere, the description of which, by MASÚ'DI, the Arabian historian, coincides in a striking manner with that of the Chinese author: "The kingdom of Cashmere," he says, "which forms part of India, is surrounded with very high mountains; it contains a prodigious number of towns and villages; it can be entered only by a single pass, which is closed by a gate."